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FOR WOMAN.

VOL. VI.

DECEMBER, 1876.

No. 12.

INDIA.

CAN A WOMAN PRAY?

BY MRS. S. B. CAPRON.

It was Friday afternoon, June 16. I had just laid a pink postage-stamp on an overland letter, and was thinking of those who were to see it, when a woman came noiselessly to the open door. A practised eye detected the errand.

“What is it?” I asked.

“I have come from Stone Village. A woman there has an infant ten days old. When it was five days old they gave her a cold bath, and another when it was nine days old; and she is in a high fever. They all said I must come to you.”

“Is she conscious?” I inquired.

“Oh, yes! she is conscious, but we are very much afraid of convulsions.”

Looking at the clock, I said to her, “It is now four o’clock; I will come at five. Go and tell them so, and come and meet me.”

The village is a mile and a half distant, directly west from the main road. We drove over the smooth dry bed of a tank, and the seldom-used cart-road led us over an open plain until we came quite up to the village, and stopped near the smoking lime-kilns. I

had never been to the village; for the women of the place who had now and then been to see me were particularly cold and almost rude, and my Christian women had never met a pleasant reception there. I was glad to be invited to it.

Of course the people turned out *en masse* at my arrival. A tall man came forward to greet me, and I followed him till he stopped before the best of the houses in sight. I quickly surveyed the situation. The street-door could be closed, and a door in the rear opened, and the jostling crowd shut out. This door in the rear revealed a yard where five cows were contentedly lying. The few boys who mounted the wall would not disturb me. How satisfied I was to find myself alone with the sufferer and her sister!

Questions asked and directions given, I said to the sick woman, who was lying on a nice mat, and over whose distressed face was stealing that look of trust that I have so often seen, —

“Now, I want you to listen to me. The great God who created you and me knows better than any one else how to heal you. I think that the very least that you can do, is to ask him to make you well. I will ask him to come now and give the medicine healing power. You would like to have me, I am sure.”

“Oh, yes!” she replied.

As I knelt down the sister drew nearer; and in that little room, in that obscure village, came upon me the grand words that seemed to fill the air, —

“Now, then, we are ambassadors for Christ, as though God did beseech you by us.” How much nearer was I to the court of heaven than these?

To my surprise, the sick woman began to repeat after me my words. I at once adapted them to her; and the prayer went on to the close, she intelligently following.

When I ended I said to her, “Now you can say these words to our great God any time. You will not hear or see him, but he will hear and see you.”

“I cannot pray,” she replied. “You can pray, but I cannot pray.”

“Why not? You would like to, would you not?”

“Can a woman pray?” she asked. “Men may pray, but can a woman pray?”

“Why not?”

“Won’t the Swamy be angry to have a woman pray to him?”

“Our great God will not be angry. He wishes you to pray to

him; he will expect you to pray to him. It is the Lord, *my* God, to whom you are to pray."

A faint smile spread over her face as she replied, "I'll pray to *your* God to-night."

I went on Saturday night. Another sister had come from a distant village. After I had expressed my satisfaction at some improvement in the patient, I asked, —

"Did you pray to my God last night?"

The newly arrived sister abruptly exclaimed, "It is not the custom of our caste women to pray." The other sister, however, replied, —

"We did not forget what you said, and I asked her to try to say some of it; but she said she was too sick to try."

It seemed to me so sweetly refreshing to make mention of his great goodness and tenderness, that I felt that it was being revealed to these humble minds. They sent me away with many words of kindness.

On Sunday night when I went again I found the patient weaker, but I still hoped she might recover. She was most grateful to me for coming, and listened intently to all I said. I observed that the two sisters were reserved, though civil; and I was thankful for the presence of a woman whom I have long known and whose history has touched my sympathy. She is a sorrowful, quiet woman; and she was glad to hear me tell of the Lord Jesus, and how often he said, "I will."

On Monday morning the woman who had first called me came, and deliberately putting upon the table this bottle, and that little measure, and the other little package, drew herself up to say what she had evidently been repeating as she came along, —

"You see, after you went away, the men came in and talked a long time. They decided to send for a native doctor, and he said he would stay there all night. [This secures to him two good meals.] He says that the fever will stop to-night at sunset, and that he will come again and stay all night. I wished you might come, but what could I do?"

Of course there was nothing to be said. Satan had called in his ally, superstition, to close the door against me, and he was now awaiting his victim. On Wednesday morning a Mohammedan came to sell lime, and I asked, —

"Can you tell me about that woman whom I have been to visit?"

“She’s gone, — went last night, — they are bringing her this morning.”

How heartless his words seemed to me as I walked away, my heart crying out in pain, “Gone, and gone where?”

Daughter of the heavenly King! if, as you come from that room where, exalted to heaven in point of privilege, you have told all your heart to your Father, and have been consciously strengthened and blessed, if the words flash across your memory “Can a woman pray?” I beseech you return, and, with grateful love for your own nearness to him, ask him to have mercy on at least one woman in Mana Madura. It is fearful to see these women go blindly on to destruction; but when I have stretched out my hand to one, and hoped that the Lord would save her even at the last moment, and then she, too, has gone forever beyond saving, it is more than I can bear.

JAPAN.

LETTER FROM MISS STEVENS.

WE make the following extracts from a recent journal letter from Miss Stevens, which gives interesting details of Japanese customs. Of the house to which the missionary families had removed to escape the heat of the city, she writes, —

“The house is very old, and was once a temple consecrated to the worship of demons, for the sake of gaining their favor. The mountain nearest us is supposed to be inhabited by them. Since the government put a stop to this form of worship, some of the temples have been useless, while others have been turned over to the cause of Buddhism. This one answers our purpose finely. Like all Japanese houses, it is divided into small rooms by sliding paper doors, which we remove and throw two or three rooms into one. If I want a quiet place to study, I go across the road to a level place under the trees, where there are three tombs, which contain, or did contain, the bodies of three priests who died long ago. My room is the one in which the idols are kept. I am now using as writing-table the raised platform dedicated to their use, which occupies the whole of one side of the room, and is a convenient receptacle for my books and papers. In front of this place the priests used to burn incense; and in the middle of the ceiling is a square opening covered with a trap-door, for the smoke to

escape. In the floor is an oblong hole with a cover, into which the dust was swept after the service was over.

. . . I was almost through my letter this morning, when some one came in and said the priests were about to begin their performances ; and we went out to see them. In front of one of the shrines is a square place, enclosed by a low stone fence. In the centre of this enclosure some green logs had been piled, exactly as a child would place cobs in building a cob-house. This was about seven or eight feet high, and about four feet square. Under this a quantity of kindling-wood was placed, and the whole covered with green cedar-boughs. Soon a procession of eight priests appeared, two of them blowing conch-shells, two carrying boxes of money. After entering the enclosure, one of the priests, better dressed than the others, seated himself before the pile, while an attendant fanned him with one hand and in the other held a sunshade. Wherever the priest went this man followed. Another priest, dressed in a yellow robe with large scarlet cord and tassel, also officiated. The first was dressed in lavender, with green cord and tassels ; the others were wretchedly clothed in old coarse garments not very clean.

After the priests were seated the fire was lighted, and they began to read the sacred writings, sometimes one alone and then several in concert. At intervals in the ceremony, the first priest would take in his hand a dish containing a quantity of bright pieces of paper of various colors, and plunge them into the smoke. The paper is folded in a peculiar fashion, and slipped into a slit in a slender piece of bamboo, on the end of which is a piece of white confectionery, a little larger than a good-sized chestnut. This trinket, which is a charm to keep off misfortune, is sold to the people for six rings — six-tenths of a cent. They take it home, and set it up on a shelf where the household gods are kept. When a neighbor calls, he considers it a great honor to be presented with a tiny morsel of it, which he eats, expecting it to keep away harm. It made my heart sink down, down, to see men and women rush so eagerly to get these things. I could see how children might be attracted by the bright papers ; but men and women, some of them with bright, intelligent faces — the whole affair was heart-sickening.

The Japanese government has taken a long step toward civilization, if not christianization, by forbidding the carrying of idols from one city to another for the purposes of worship. Only a few weeks ago an immense procession accompanied an idol from

Kioto to Osaka. Our native Christians were greatly exasperated at that time, because the governor of Osaka sent out a procession to meet it. The Osaka government seems inclined to try to keep in favor with all parties. It has formally acknowledged the right of the people to Christian burials, proclaiming that the priests have nothing to do with it, but that the friends of the deceased are the ones to decide by what rites he shall be buried.

. . . Almost every day since we came here a number of children have come from a village about half a mile away to see the foreigners. They stand about the door and watch us, and, I presume, think us very queer. It seems that, the day after we came, some of the people in the village told the children that there were some foreigners in the temple here, and if they would come they could see us for two rings ; so they came, but they saw the show, baby and all, for nothing. Some of the Japanese suggested that, during yesterday and to-day, as there are crowds coming, if we should shut our gate and charge an admittance fee, we could make twelve or fifteen dollars. We might have done so, and have given the money to the American Board : it would certainly have been as legitimate as some other ways of making money for charitable purposes.

“LET THEM ALONE.”

THE question is asked, “Why do you disturb the heathen women, in their ignorant content, with aspirations after what is sometimes unattainable? Let them alone! They are happy in their way. Why make them discontented and restless when you are not sure they will accept the religion that is offered them?”

The following sketches may give us some idea of the kind of happiness they enjoy. Such pictures of utter misery cannot fail to excite our deep commiseration. The first is sent us from one of our missionaries, who says, “It is not a fancy picture, but a real occurrence even in its minute particulars reported by an English physician in Constantinople. It happened within the last year.”

GLIMPSES OF HAREM LIFE.

It was toward evening. The shadows were lengthening over the Bosphorus, and falling aslant the latticed windows of the room where lay a sick Moslem Bey, too languid and feeble any

longer to enjoy the play of the blue waters or the caique's oar. The shadows of life, too, were lengthening with him, and the sunset hour had nearly come. It was evident that another than the muezzin, even the angel of death, would soon call out the *eyzan* of the closing day, and the veiled, uncertain, misty future, from whence no light had ever come, would soon open up before him.

The sick man neither heeded the gorgeous crimson of the setting sun, that lighted up the domes and minarets of the city of the faithful, nor heard the sound of hurrying footsteps; for the last will and testament had been made, and a man might surely now die in peace. But no, the quarrels and jealousies of the harem will come even here. The door opens, and the head wife enters, not, indeed, with meekly bowed head and softened tread, or gentle, soothing words, but with a bold, defiant air, and words that make the attendant physician shudder.

"Curses on you," she mutters, "on the day you were born, on the day you looked on another woman's face! Curses on the hand that willed away a fortune and a palace to another! May the day be dark when you die! May no waiting angel open the gates of Paradise to you; and, when the recording angel weighs the good and the bad, may the evil weigh you down to the pit!"

Such are the words of hatred, jealousy, and revenge, to be uttered again, a few moments later, in stronger and more emphatic terms, or rather poured out on the heads of the other inmates of the harem. A door opens again, and another enters, a daughter of the first. Curses more fearful than the others fall from the mouth of the daughter on the head of the dying old father.

But what has been the cause of this strange, unnatural proceeding? Just this. Years ago the man who is now dying bought a beautiful slave woman and made her his third wife, and to her son he has now willed the palace and home. Yes, the son of the waiting-maid is to inherit the palace and fortune of the father. Curses, such as one fancies the lost spirits might utter, this slighted beauty breathes out with angry and defiant gestures, until at last the dying man, roused from his lethargy, groans out, "You furies! You have tormented me in life by your quarrels and your bitternesses, and will you pursue me into the other world?"

The shadows deepened on the blue waters, until the light had faded out from sea and sky. The old man passed away, and was

buried underneath the cypresses on the other shore, looking towards Mecca. But the fire of hatred and revenge in the hearts of the beautiful hyenas of the harem burns on, and will burn on forever, if no kind angel of mercy breathes over them the influences of a higher and better life.

DEATH OF A HINDU WIDOW.

As a striking, though painful, illustration of the condition of widows in India, of whom there are eighty thousand *between the ages of six and sixteen*, we take from an English magazine a letter left behind her by a young widow only eighteen years old, whose sad death is now recorded.

“I, Shrunoti Kusum Kumari, possessing two government promissory notes of Rs. 510 each, do bequeath them to my sister Kadum. She can do what she likes with them. I have sold all my jewels and bought these papers. I give her these of my own free will. I also leave one neck-chain to my brother's wife, and all my other possessions to my mother. I have Rs. 140 in the house. Pay out of this the actual expenses of my funeral. I give the balance to my mother.

“What shall I say to other people? Where my mind is, there I am going. What is the use of my living? It is not my intention to go astray, and what is the use of my life? The Hindu religion is very bad in giving early marriage. Mother, I leave thee in sorrow. Forgive all my misdoings. I am going long before my time. I could not ask forgiveness in words, and therefore I do so in writing. I was destined to die in this manner. Let no one grieve for me. It is no one's fault. Mother, on account of me no one liked you, but now every one will worship you. My aunt, who took care of me, is worth her weight in gold; take care of her. I am very sorry I cannot take leave of her as I ought — such has been my fate. I pray God to forgive my sins, and to save my soul from going to hell. I, who have taken poison, am in a bad state of mind. There is no grief greater to any one than that of a Hindu widow. I was only fourteen when I was married. I am now only eighteen. I see no reason for suffering distress of mind any longer. Why has God made me a woman? and why should I suffer so much? On account of shame that may hereafter befall me, I am giving up my life. I have bought opium through the hands of the little children, one and two pice worth at a time, and had accumulated one rupee and five pice worth, which I have taken

I did not send for more, through fear of being detected. I have taken nothing more. I have not known happiness, even one day, since my marriage, and I am therefore giving up my life. Show this to all my friends."

Is there any happiness, real or imaginary, here?

Our Work at Home.

THE HARTFORD MEETING.

ONE of the strongest evidences of the firm hold of the Woman's Board on the hearts of Christian women in America is the success of our public meetings in point of numbers. In this regard the meeting at Hartford was no exception to the general rule. Notwithstanding the drenching rain, nearly an hour before the time crowds of ladies were flocking into Pearl Street Church, and it was not long before the large edifice was filled to its utmost capacity. An overflow meeting was organized in the chapel of the church, which was also crowded, and it was said that many went away without gaining entrance at either place. As we saw ladies standing through all the long aisles for more than two hours and a half, we felt sure that nothing could keep them there but a warm, true love for the cause in which we are engaged.

At the appointed time, the meeting was called to order by the President, Mrs. Albert Bowker; and the congregation, led by a fine choir of ladies from Hartford, joined in singing "Be thou, O God, exalted high." The Scripture lesson was taken from the fifth chapter of Micah, giving as the keynote of the meeting the words, "Now shall he be great unto the ends of the earth." Prayer was offered by Mrs. Moses Smith of Jackson, Mich.; and the minutes of the last meeting were read by Mrs. J. A. Copp, Recording Secretary.

Mrs. William Thompson, President of the Hartford Branch, gave a most cordial greeting to the parent board, welcoming its members to the hearts and homes of their co-workers in Hartford. Mrs. Thompson also read a note just received from a lady friend of the cause, containing fifty dollars as a thank-offering, and followed it with an appeal to others to follow the generous example.

Mrs. Dr. Anderson, in behalf of the board, happily responded to the greeting, alluding to the presence of ladies from the Boards of the Interior and Pacific Coast, and of missionaries from all over the world. She also expressed great gratitude to God for his blessing on the labors of the home workers, and the large returns he had vouchsafed in foreign lands.

Mrs. Moses Smith, President of the Woman's Board of Missions for the Interior, presented the greetings of that board, and spoke gratefully of its prosperity the past year, mentioning specially the success of the centennial fund raised by extra dollar-contributions, and the unusual progress of the organization of the work in the churches. The salutations of the Board of the Pacific were given by Mrs. Fisher of Oakland, Cal., who stated that that society, though one of great possibilities, was yet in its infancy. Its first year, one of anxiety as to the redemption of its pledges, had closed with the joyful announcement, "Out of debt. Money enough." A telegraphic greeting from this Board, which we regret to say was not received till after the meeting, was as follows: "2 John 13, Titus iii. 15;" which being interpreted is, "The children of thy elect sister greet thee. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all."

Miss Child, Home Secretary, gave a few reminiscences of the meeting at Rutland, and a brief *résumé* of the progress of the work in the two years that had since elapsed. An interesting statement of the financial condition of the society was read by the Treasurer, Mrs. B. E. Bates, in which there was grateful mention of the donations received during the year, notwithstanding the financial depression in the country. Yet in view of the large amount of work still remaining unpledged, and the large demands on the general fund, an appeal was made for greater effort in the future.

A roll of honor, beautiful in design and execution, prepared by Mrs. Miron Winslow, to receive the names of those who contributed to the proposed Home in Japan, was then displayed to the audience, and explained by Mrs. M. B. Norton, Secretary of the Bureau of Exchange; after which Mrs. M. E. Bissell of Ahmednuggur addressed the ladies in the most happy manner. She commenced by saying that she brought salutations from Christian women in India. Before leaving that country she had told these women of the Woman's Board, and asked them what word she should bring to those who were doing so much for them. "Give

them our warmest salaams," was the reply, "and tell them we are praying for them." This message came from Christian mothers in Ahmednuggur, sixty-six of whom had banded together to pray for themselves, their children, and for the advancement of true religion among their countrymen.

Mrs. Bissell then spoke of the marked difference between these women and those who had never accepted the truth; recalling vividly one occasion, when, on her way to the prayer-meeting, she had passed a woman making a pilgrimage by measuring her length on the ground from one place to another. With her clothing torn to shreds, and her body covered with filth from the streets, she was a loathsome object, from which the speaker gladly turned away and hastened to the place of prayer, where the cleanly, earnest, intelligent women formed a delightful contrast. A description was also given of the way in which audiences were gathered in the villages, where the passer-by was often charmed and stopped by music when other devices failed, and specimens of our familiar hymns, translated into Marathi words and tunes, were then kindly given. As we listened to the sweet, plaintive notes that had been given to our old cradle-song, "Hush, my dear, lie still and slumber," we were sure there were tender, brooding mother hearts in India as well as in America.

The next speaker was Mrs. Montgomery of Marash, Turkey, who spoke warmly of the privilege of meeting the great company of home workers, and the overwhelming contrast between the darkened women among whom she had labored in Turkey, and such as those she saw before her, — a contrast which must be seen to be understood. She then invited the audience to go with her into a Moslem home where the mother had learned to know and love our Saviour; picturing her trials and perplexities in trying to give her children a Christian training; showing, also, the elevating influence of the gospel in giving patience and self-control. Mrs. Montgomery closed with an eloquent appeal in behalf of the unmarried ladies sent out by the Board, that sympathy should be given and prayer freely offered for them, in their efficient, but often lonely and difficult, labors.

The closing address was given by Mrs. Wheeler of Harpoot, in her usual stirring way. She related pathetic incidents showing the contrast between a Mohammedan and a converted Armenian mother under trial and bereavement; and, having strongly excited the sympathies of the audience for the Turkish women in their

wretched homes, she urged every one present to renewed exertion in their behalf.

The large number of missionary ladies present, including representatives from almost every country in the missionary field, were then introduced to the audience; and, after prayer by Mrs. Dr. Thompson, the exercises of the morning closed with doxology.

The overflow meeting, to which reference has been made, was addressed by Miss Lindley of South Africa, Mrs. Doolittle of China, Miss Chamberlain of the Sandwich Islands, Mrs. Hume, Secretary of the New Haven Branch, and others, and was exceedingly interesting. A spontaneous offering of more than one hundred dollars was made, the opportunity being called for by the audience. We are also happy to state that our treasury has been enriched by nearly a thousand dollars, from spontaneous offerings, as a result of the meeting.

HEART-REVEALINGS AT HARTFORD.

“THE feet must walk for Christ,” said a sister “beloved in the Lord,” at the late meeting of the Board in Hartford. So, day by day, to every meeting at the Opera Hall, far away from the residence of her host, she walked, while the horse-cars passed her, and the fare was saved for the treasury. When the rainy Thursday morning came, she still would have walked, saying, “I am able;” but with kind persistence she was forbidden to do so, and with a way to ride came also a generous augmentation of the little store she had secretly hoarded for the cause. What matter that stocks have depreciated, and dividends have failed! To Him whose are all the silver and the gold, sweeter far than offerings of these is the heart’s devotion, that makes light of toil and sacrifice, that so the sweet tidings of the gospel may be carried a little farther to those in sorest need.

Another said, “I want to make a thank-offering for this woman’s meeting, held in connection with the meeting of the Board. Here is my most precious treasure, my idolized memorial of a departed husband. It was the first money he ever earned, and I have been hoarding it all these years.” Her tearful eyes and sable garments were lost in the crowd a moment after; but a twenty-five-cent scrip, of the earliest issue of the government, lay in the palm where she had left it, a memorial very precious in the sight of Him who sitteth over against the treasury. Another thank-offering for

that meeting was another quarter of a dollar; another was ten dollars, another was twenty, another fifty dollars, each precious in the Master's sight, as it represented the loving heart which prompted it. Said the first, "I wish it were more; but my *prayers* go with it."

Dear sisters, are our offerings fragrant with *prayer* as they ought to be? And do our prayers *follow* them, day by day, long after they have gone on their errands of mercy?

A necklace of old-fashioned gold beads was offered to the treasury a few months since. Said the owner, "I have not as much as usual to give this year. These were a wedding present to my grandmother in 1776. It may be they will bring only their worth as old gold. Sell them for that, if need be. But I thought perhaps in this centennial year somebody would give more for them."

This incident was referred to in the quarterly meeting of the Woman's Board, held in May at the Mt. Vernon Church, Boston, and the necklace shown. But no one said, "I will take it;" and with a shade of disappointment it was laid away for safe keeping a little longer. Too many holy memories clustered among the beads on that silken string to be lightly disposed of; and the officers of the Woman's Board hoped for some fitting token in exchange, that the offering, precious as the alabaster box, might be transmuted into life and light for many a darkened home among our sisters for whom Christ died, but who have not heard of him.

As we were wending our way homeward, thoughtfully pondering the inspiring words spoken at the Hartford meeting on Wednesday afternoon, a lady beckoned from her carriage, and, alighting, said eagerly to the writer, "Are those beads sold?" On being told that they were still in safe keeping, she took from her pocket a check for one hundred dollars, and said, "Here is my centennial offering, as an equivalent for them. Please return them to their last owner. Will you not tell me who she is?"

The beads had been given on condition that the owner's name should not be publicly mentioned; but, thinking that this generous friend had now a right to know, it was confided to her. Eyes moistened and voice grew husky, as she exclaimed, "That is the name of my girlhood friend!" Afterwards adding, "I am willing she should know that the necklace was purchased by her early friend A—, and returned on condition that it shall be kept as an heirloom in her family, and not disposed of again. Mention my name to no one else. I hope you will keep my secret as well as you have kept hers."

Another lady, expressing at the close of the Woman's Meeting her interest and pleasure in it, said that she wished to make a thank-offering for that meeting, but could not then say what the amount would be. A few days after it came to our treasurer, — a check for five hundred dollars.

How many heart-throbs these represent, — the twenty-five-cent scrips, weighty with precious memories, the hoarded little savings, the sacred family memorials, the dollars counted by scores and hundreds! The two mites which fell into the treasury, tinkling down among "shekels of silver and wedges of gold" were greatly precious, because love prompted the offering. Love sanctifies each of these, and makes it dear in the Master's sight.

In a day like this, when sad retrenchment is forced upon our missionaries and their work, when Christ is wounded in the house of his friends because of selfishness which sits at ease in Zion, it is good to know that here and there one, yea, many a simple and humble disciple, is bringing her heart's best treasure to lay at the feet of her Saviour.

These loving tributes shun the glare of publicity, and that is well. But are we sure that the Master is unwilling to have it known that in these latter days, as when he was on earth, there are hearts which love him, and feet that are willing to follow whithersoever he leadeth? Now, as then, it may be said of such, "She hath done a good work." M. B. N.

THE CLOSING YEAR.

As we near the close of another year, our thoughts naturally revert to the months that are gone. In our quiet moments we review the story of our individual lives, with their mingled record of joy and sorrow, success or failure; and, as Christians, we also try to recall the progress of our religion at home and abroad. In this exceptional year in our nation's history, which was entered upon with so much hope and enthusiasm, we may expect, perhaps, to see special advancement among us, and much accomplished for God and for humanity. With pardonable pride we look back upon the success of our great exhibition; we rejoice in the education it has brought to millions of our people which could be obtained in no other way. In many cases, too, this has been an exceptional year for benevolent societies, through the gifts that

have been received as thank-offerings for the blessings of a Christian nation. All this we can see at a glance; but how much real benefit will result from it, whether a re-action will come that will place us where we were before, or whether we have really taken a long step forward in steady progress, it is yet too soon to decide.

As a society, we look back on the year as one of reasonable prosperity; and yet, as our success depends wholly on the faithfulness and zeal of individual members, it is only from the record of your personal lives, dear friends, that we can measure our true progress. Tell us how it is with you. Has your interest in our woman's work waxed strong, or has it waned? Have you allowed one opportunity for work after another to slip by unconsciously, or has every one been seized and improved to its utmost? We know that many have been quick to see and energetic to make the most of every opening, receiving rich blessings on their efforts. We have read it in joyful letters, penned with grateful hearts; we have seen it in faces lighted up with new happiness; and we wish to tell you all how heartily we rejoice in your success, which is ours as well.

But there are others who have failed, and to you we have a request to make, friends. Try again. You have often heard that the greatest successes have been organized from failures. May not this be true in your case?

Do you remember the story of the fishermen eighteen centuries and a half ago? They had toiled all night, and caught nothing. Exhausted and dispirited they had brought their boats to land, and were preparing to lay out their nets to dry; but the Master met them on the shore, and, when he had used the boat as a place from which to address the multitude that had gathered about him, he turned to Peter, and commanded him to let down his net into the sea. Skilled fisherman as Peter was, and as familiar as one could be with the locality, having tried again and again, in every way possible, he was thoroughly convinced that any attempt was useless; yet with prompt obedience he answered, "Nevertheless, at thy word I will let down the net." He had labored till he had no hope from the ordinary resources of his craft; yet since he whom he so loved and revered, and whose power he recognized, had so commanded, the case was altered, and he let down his net once more. The result was marvellous and most unexpected. The Master did not take his disciples to another fishing-ground, or ask them to try other means, but in the very same place, with the same boat and the same net, success was attained.

May it not be the same with you, dear friend? With the Saviour by your side, in his boundless power, and with his limitless love and sympathy, will you not "try again"?

THE "WELL-SPRING AND MISSIONARY ECHOES."

WE wish to say a few words to our readers in regard to the "Well-Spring," a well-known children's paper, one page of which is occupied by the Woman's Board with missionary matter. The change in taking the "Echoes" from "Life and Light," leaving the much-needed space for other matter, has met with universal approbation so far as "Life and Light" is concerned. Some regret has been expressed that the children have lost the pages hitherto devoted to them; and, as the best remedy for this, we would suggest that every child in our families and sabbath-schools, as far as practicable, should have a copy of the "Well-Spring." In the pages in this paper we give three times as much matter as formerly, and it is brought before the little readers weekly instead of monthly. As the time has come for the selection of papers for another year, we wish to ask each one of our friends to use her influence to extend the circulation of the paper as much as possible. The terms are, when sent by mail, postage prepaid, weekly, 65 cents per annum; semi-monthly, 33 cents; monthly, 16 cents. Sent by express, or called for at the depository, weekly, 60 cents; semi-monthly, 30 cents; monthly, 15 cents. Single copies, 75 cents per annum.

ANNUAL MEETING OF THE PHILADELPHIA BRANCH.

FOR a second time in the history of the Philadelphia Branch, its Annual Meeting was held in the First Congregational Church, Newark, N.J. The sixth year was felt by all to have been one of peculiar depression, and the Treasurer's Report was not very hopefully anticipated. How quickly were fears turned into joy on the announcement of \$1,652.43; showing a gain over last year, and proving the very successful efforts of some auxiliaries to increase their contributions, notably the Baltimore Society and its Bees. Mrs. Norton brought a greeting from Boston, and related the eight years' experience of the Woman's Board in its home work. Mrs. Wheeler from Harpoot told of her work among Armenian women, contrasting their homes with ours, and assuring us of the joy given to the missionaries, as they labor, separated from human sympathy and aid, but never far from God. The business session of the morning was divided from the later one, devoted to the more stirring programme of addresses, by a collation served in the chapel by the Society acting as hostess.

To words of welcome and cheer, our President, Mrs. Ray Palmer,

added "here a little, and there a little," giving counsel, and holding up to us, for example, what others are so well doing, that we might, as we parted, "go, and do likewise."

ANNA P. HALSEY.

Centennial Hymn.

[Written for the Hartford Meeting.]

FROM this land of gospel light,
Which our sires, in deadly fight,
Saved for freedom and for God,
Let good tidings go abroad;
Christ proclaiming far and near
In our glad centennial year.

While to thee we tribute bring,
God of nations, Christ our King,
We with other lands would share
Our unnumbered blessings rare;
Christ proclaiming far and near
In our glad centennial year.

See how China's millions stand,
Waiting for an outstretched hand;
Lift we them from sin and shame
In our blest Redeemer's name;
Christ proclaiming far and near
In our glad centennial year.

While from Turkey, echoing far,
Comes the dreadful din of war,
Let us echo back the strain,
He whose right it is shall reign;
Christ proclaiming far and near
In our glad centennial year.

Afric women, trodden low,
India's weary daughters now,
Cry to us in sorest need:
Shall we not their pleadings heed?
Christ proclaiming far and near
In our glad centennial year.

So, ere ever-circling years,
With their conflicts, doubts, and fears,
Bring another century's close,
Christ, victorious o'er his foes,
Shall be King the whole world o'er,
Lord of lords forevermore.

A MISSIONARY CONVENTION.

A DELIGHTFUL missionary convention was held in Brooklyn, N.Y., Oct. 17, 18, 19, under the auspices of the Woman's Union Missionary Society, the pioneer of woman's missionary organization and work in this country. With true Christian courtesy, invitations were extended to societies of all denominations to share in the pleasure and profit of the occasion. These invitations were responded to in greetings, by telegraph, by letter, and by the living presence; and the proceedings were most harmonious.

The morning meetings, after a half-hour of devotional exercises, were devoted to reports from branch societies, and discussions on matters of interest connected with the work. The afternoon and evening sessions were occupied with reports from the foreign field and missionary addresses. Among the speakers were Miss Kyle, Mrs. Pruyne, Miss Smiley, Rev. Dr. Storrs, and others. The meetings, which were held in the Church of the Pilgrims (Rev. Dr. Storrs), were well attended, and of the deepest interest throughout. Among the special objects considered was a sanitarium to be built near the home of the society in Calcutta, for which fifteen hundred dollars were contributed at the meeting, and other amounts pledged. With true progressive spirit the convention contemplates similar gatherings in the future, and the starting of a paper for children.

The hospitalities extended to visitors were abundant and cordial, and the occasion was one long to be remembered by all who participated.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM SEPT. 18 TO OCT. 18, 1876.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Maine Branch.</i> — Mrs. Woodbury S. Dana, Treas., Bethel, 2d Ch., 'Little Helpers,' \$8; Machias, Miss Carrie Hill, \$10; a family thank-offering, \$5; Aux., \$22; Deer Isle, Aux., \$15; Waterville, Aux., \$21.40; Bridgton, Aux., \$5; Athens, Aux., \$8; Madison, Aux., \$10; Boothbay, Aux., with prev. contrib. to const. L. M. Mrs. E. B. Pike, \$14,	\$118 40
Total,	\$118 40

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> — Miss Abby E. McIntire, Treas., Bath, Aux., Japan Home, \$5; Bristol, Aux., \$14; Claremont, Aux., to const. L. M. Mrs. Mary F. Mellen, \$25; Concord, "Wheeler Circle," \$30; Dover, Aux., Japan Home, \$32; Fisherville, Aux., \$20.50; Goffstown, Aux., \$16.15; Hanover, Aux., \$40; "Faithful Workers," \$10; Henniker, Aux., \$10; Mt. Vernon, Aux., \$14; No. Chichester, Aux., \$4; Ply-
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mouth, Aux., Japan Home,	\$32.	\$252 65
East Derry. — Aux.,		40 00
Total,		\$292 65

VERMONT.

<i>Vermont Branch.</i> — Mrs. Geo. H. Fox, Treas., Brattleboro', Aux. pupil, Marsovan, \$45; Windsor, Aux. (of wh. \$25 to const. L. M. Miss Sarah A. White), \$29; Stowe, Aux., with prev. contrib. to const. L. M. Mrs. D. W. Hardy, \$12.20; So. Hero, Aux., \$43; "Band of Helpers," \$18; Wallingford, Aux. (of wh. \$25, by a friend, to const. L. M. Mrs. Harriet Simons, \$25, by a friend, to const. L. M. Miss Charlotte M. Townsend), \$81.50; Pittsford, Aux., \$57; Burlington, Aux., \$45; Rutland, Aux., \$31.15; Rochester, Aux., \$5; Mrs. A. C. Richmond, \$1; Georgia, Aux., \$6; West Westminster, Aux., \$7; Orwell, Aux., \$29.25; Castleton, Aux., \$22.50; West Hartford, Aux., \$11; Charlotte, Aux., \$16; Westminster, Aux., \$11; St. Albans, Aux., \$84.60; St. Johnsbury, No. Ch., Aux., \$19.19; Jericho, Aux., \$10; Johnson, Aux., \$14; No. Craftsbury, Aux., \$20; Springfield, Aux., \$25; Waterbury, Aux., \$6.17.				\$649 56
Fair Haven. — Cong. S. S.,		25 00		
Norwich. — Cong. Ch. and Soc'y,		1 00		
Total,		\$675 56		

MASSACHUSETTS.

<i>Andover.</i> — Miss Lottie H. Swift's S. S. Cl., Japan Home,		\$10 00
<i>Ayer.</i> — Aux.,		15 00
<i>Berlin.</i> — Catherine Larkin,		2 00
<i>Boston.</i> — Mr. and Mrs. Norton, for Morilla, Japan Home, \$10; "Bethesda," Japan Home, \$10; Dakota Home, \$5; Union Ch., \$33.25,		58 25
<i>Cambridge.</i> — A constant reader of "Life and Light,"		25
<i>Chelsea.</i> — 1st Cong. Ch., Aux.,		25 15
<i>Dalton.</i> — A friend, \$5; Aux., \$15.25,		20 25
<i>Dorchester.</i> — Village Ch., Aux.,		11 00
<i>Easton.</i> — Aux.,		20 00
<i>East Falmouth.</i> — Aux., \$8.23; "Helping Hands," \$4.24,		12 57
<i>Granby.</i> — "Willing Workers," Japan Home,		51 25
<i>Hampshire Co. Branch.</i> — Miss Isabella G. Clarke, Treas., Plainfield, Aux., \$35; Southampton, Aux., to const. L. M. Mrs. E. L. Edwards, \$25.05; Granby, Aux., \$81.12; East-		

hampton, Aux. (of wh. \$25 by Miss Mary Colton to const. L. M. Mrs. Sarah B. Colton), \$93.05,		\$234 22
<i>Haverhill.</i> — No. Ch., Aux., Miss Martha J. Tenney, to const. herself L. M.,		25 00
<i>Holbrook.</i> — Mrs. E. Everett Holbrook to const. L. M. Miss Mary B. Dwight, \$25; Mrs. E. N. Holbrook, to const. L. M. Mrs. Elisha Holbrook, \$25; "Little Ones," \$3.20,		53 20
<i>Hopkinton.</i> — Proceeds Missionary Garden,		4 40
<i>Ipswich.</i> — A friend, to const. L. M. Miss Susan Kimball,		25 00
<i>Kingston.</i> — Aux.,		5 45
<i>Lincoln.</i> — Aux. (of wh. \$50 to const. L. M.'s Mrs. Julia Weston Hartwell, Mrs. Mary M. Russell),		55 00
<i>Littleton.</i> — Little C. M. H.'s Missionary-box,		1 00
<i>Lowell.</i> — Aux.,		14 50
<i>Marblehead.</i> — Aux., No. Ch., pupil Miss Payson's school, \$40; "Little Missionary Workers," Japan Home, \$12.50,		52 50
<i>Middleton.</i> — Aux., to const. L. M. Mrs. Rebecca C. Stiles,		25 00
<i>Middleboro'.</i> — 1st Cong. Ch.,		12 40
<i>Newton.</i> — Eliot Ch., Aux.,		150 00
<i>Newton Centre.</i> — "Little Women's Mission,"		80 00
<i>North Adams.</i> — A parting gift from Mrs. Mary S. Foote,		25 00
<i>North Amherst.</i> — Jenette Stearns,		6 91
<i>North Falmouth.</i> — Aux.,		5 00
<i>Plymouth.</i> — Aux.,		8 50
<i>Rowley.</i> — A friend,		50
<i>Springfield Branch.</i> — Miss H. T. Buckingham, Treas., Springfield, Memorial Ch., \$14.60; 1st Ch., \$19.25; South Ch., \$17.88; "Wide Awakes," \$15.36; No. Ch., \$33; West Springfield, Park-st. Ch., \$54.90; Young People's Soc'y, \$40; pupil at Talas, Chicopee, 3d Ch., \$39; Palmer, 2d Ch., \$14.70; Blandford, Aux., \$12; "Cheerful Givers," \$5; Munson, Aux., \$33; Feeding Hills, \$7; Thordike, \$5,		310 67
<i>Templeton.</i> — A friend,		1 00
<i>Waltham.</i> — Aux.,		9 25
<i>Wellfleet.</i> — Aux.,		3 80
<i>Winchester.</i> — Aux., \$20; "Seek and Save Soc'y," \$8,		28 00
<i>Woburn.</i> — Aux., Dakota Home,		15 00
<i>Yarmouth.</i> — Aux.,		4 50
Total,		\$1,381 52

RHODE ISLAND.

<i>Central Falls.</i> — Cong. Ch. and Soc'y,		\$32 03
Total,		\$32 03

CONNECTICUT.

<i>Bolton.</i> — Ladies of Cong. Ch.,	\$13 30
<i>Darien.</i> — "Sunbeams" (of wh. \$40 pupil Miss Payson's school, \$30 pupil Mrs. Bissell's school, \$10 Japan Home); "Busy Bees," \$25,	105 00
<i>Eastern Conn. Branch.</i> — Mrs. J. C. Learned, Treas., Berlin, Aux., \$11; Stonington, 2d Cong. Ch., \$11; No. Stonington, Cong. Ch., \$14.83; New London, 2d Cong. Ch. (of wh. \$25 to const. L. M. Miss Susan E. Daggett), \$30,	116 83
<i>Greenfield.</i> — Ladies of Cong. Ch.,	23 50
<i>Hartford Branch.</i> — Mrs. Charles A. Jewell, Treas., Hartford, from friends (of wh. \$2 for Japan Home), \$15; Thank-offerings given by members of the branch at the Woman's Meeting, \$60; Terryville, Aux., \$15; Unionville, Aux., \$41.93; Berlin, Aux., \$50; Rocky Hill, Aux., pupil Miss Townshend's school, \$30; "Fragment Gatherers," \$41.50; Rockville, Aux., \$8,	264 43
<i>New Haven Branch.</i> — Miss Julia Twining, Treas., A member, \$5; Colebrook, \$11; Cornwall, "Hillside Workers" (\$30 for Madura scholarship), \$45; East Hampton, Union Ch., \$10; Guilford, \$1; Madison, to support Anna, \$110; Middletown, 1st Ch., \$25; New Haven, Church of the Redeemer, \$20; College-st. Ch., \$20; East Ch., Children's Miss. Aid Socy, \$10; No. Ch., to complete L. M.-ship of Mrs. C. E. Brewster, \$15; Miss Jane A. Maltby, to const. L. M. Miss Mary M. Maltby, \$25; Prospect, \$1; Watertown, "Little Gleaners," for Inanda scholarship, \$30; West Chester, \$15; Westville, "Cory Circle," for Ahmednugur scholarship, \$30; Winsted (\$50 to const. L. M.'s Mrs. E. A. Adams and Miss Mary P. Hinsdale), \$112.93; Wolcottville, \$20,	505 93
<i>Simsbury.</i> — Calista C. Buell (of wh. \$25 to const. L. M. Evelin L. Robbins),	33 00
<i>Thompson.</i> — A friend, Japan Home,	2 00
Total,	\$1,063 99

Fem. Dep. Armenia College.

<i>New Haven Branch.</i> — Stamford, Aux.,	\$10 00
Total,	\$10 00

NEW YORK.

<i>Binghampton.</i> — Mrs. Fisk, Japan Home,	\$5 05
<i>Sherburne.</i> — Aux.,	55 30
Total,	\$60 35

PENNSYLVANIA.

<i>Philadelphia.</i> — Little Elsie E. Reed, Japan Home,	\$10 00
Total,	\$10 00

OHIO.

<i>Mansfield.</i> — Mrs. Edw. Sturgis,	\$5 00
Total,	\$5 00

INDIANA.

<i>West Creek.</i> — Eliza D. Gerrish to const. L. M. Mrs. Lena D. Ger-rish,	\$25 00
Total,	\$25 00

ILLINOIS.

<i>Oak Park.</i> — Cong. S. S., Dakota Home,	\$34 50
Total,	\$34 50

WISCONSIN.

<i>Royalton.</i> — Luna Eastman,	\$1 00
Total,	\$1 00

CANADA.

<i>Montreal.</i> — Canadian Woman's Missionary Society,	\$197 10
Total,	\$197 10

HARTFORD, CONN.

Offerings at the Woman's Meeting (of wh. \$500 by a friend in Hampshire Co. Branch, \$100 for the Centennial Necklace, \$50, a member of the Hartford Branch, \$14 from Mrs. Ladd, Vt., \$5 from Miss Mather, St. Augustine, Fla., \$25 from Mrs. George Warren Hammond, Boston, \$1 from Mrs. Rev. George B. Wilcox, Stamford, Conn., \$10 from a friend, \$20 from Mrs. Elizabeth P. Bradley, Birmingham, Conn., Japan Home),	\$813 77
Total,	\$813 77

General Funds,	\$4,710 87
Fem. Dep. Armenia College,	10 00
"Life and Light,"	154 65
Weekly Pledge,	8 60
Leaflets,	1 40
Interest on Bartlett Fund,	300 00
Total,	\$5,185 52

MISS EMMA CARRUTH, *Asst. Treas.*

Department of the Interior.

CENTRAL TURKEY.

TOUR, AND WORK IN ANTIOCH.

FROM MISS SHATTUCK'S LETTERS.

ON the return of Miss Proctor from a tour in the Gawar Dagh region, I decided to turn my face toward Kessab as early as possible, and at once began preparations in the way of reviews of lessons with my classes, and gathering up things needful for my life and work. On Wednesday we had our usual prayer-meeting with the women at the First Church; and to me it was very affecting. Few knew that I was to leave, and I did not care to announce it; but I felt deeply what the separation might involve, after being with them through last summer with its great changes. The services were unusually interesting. The pastor himself seemed newly aroused, and the women were fervent in prayer. The sabbath before, we met our visiting-women, and found a new department of work for them. In making out the list of houses for each to visit, by some oversight the Protestant daughters who were married into Armenian families were not given out: so we set ourselves specially about looking up such. We found between twenty and thirty to be visited, brought to church constantly, encouraged in their trying circumstances, and prayed for particularly. There is nothing like having some special object in mind to give earnestness to prayers in a meeting.

Thursday and Friday were spent in examinations; and on Saturday we had a picnic in our yard and house. On account of the disturbed state of public affairs generally at this time, it did not seem best to take the girls outside the city as we usually do; and we substituted this arrangement. Swings were put up; and we took our lunch together, both at noon and at night, in the school-room that was cleared of desks. My own room was turned topsy-turvy to make some tableaux, which the girls enjoyed exceedingly. All declared that it was much better than going outside the city, for they did not have the long walk to tire them. I enjoy such days devoted to the amusement of the girls very much, generally;

but several little things made this an unusually happy day to me. One was the coming of two dear girls, after dinner, to talk with me of difficulties they had met in their Christian life. . . .

Monday was a busy day, as so many of us were starting off. Our caravan, including thirteen persons, left Aintab about five in the afternoon, and stopped that night at a Moslem village about two hours and a half from the city. Our loads started a little before us, and most of our bedding was wet in a brisk shower that came up: so we had some inconvenience in arranging for the night. We slept, or tried to sleep, on a roof; but the fleas were too hungry to give us much peace. We rose by moonlight, were about three hours in getting loaded, and off about half-past five. The bells on our sixteen animals were very abundant, — thirty-six on each of two; and twenty-four, twelve, or less, on each of the others. We could not enjoy conversation greatly till our voices became adapted to the noise.

We reached Killis in season to see Mennoosh's school in session, so different in its appearance from what it was last winter! The attendance now is quite large. Instead of asking at the close, "Who has whispered," &c., she inquired, "Who combed her hair this morning?" "Who washed her feet [all were barefoot] before coming to school?"

We pitched our tent in the large yard of the mission premises, and received callers constantly till nine in the evening, when I retired for rest, opening my bedstead outside the tent, near the girls, who slept on their little beds on the ground. Again we were up three hours before starting, — it always takes so long to get things loaded, — and were off at sunrise.

About four, P.M., we stopped for the night near a little Koordish village, where we bought eggs at the rate of twenty for four cents, and sour milk; cooked a warm supper, and had a fine rest till eleven o'clock, when some of us were again up making preparations for starting, as a long plain must be crossed, and it could be done early in the day more easily than later. We fought sleep with all sorts of weapons that forenoon, and all of us slept more or less on our horses, in spite of our efforts: yet none fell while sleeping. Once only did we halt for three-quarters of an hour, for lunch. That day we travelled thirteen hours. During the afternoon a wind full of dust was blowing all the time; but it was welcome, for without it the heat would have been still more oppressive. That night we had been asleep two hours when a shower came up,

and roused us all, as every thing that was not well boxed must be put into the tent. Then we twelve piled ourselves on top of them, and we slept even there. Five hours, the next day, brought us to Antioch before noon. Here Mr. and Mrs. Fuller, Miss Pierce, Hohannes, and Garrabet left us for Kessab, while we remain for a few days, to work among the women; expecting then to go to Bitias, five hours from Antioch, and the villages of that vicinity, and afterwards to Kessab, for similar work there and in the many villages near.

Yes, here we are in the same old Antioch where Paul labored. We see the same old mountains, the same river, perhaps even then bordered by as lovely blooming oleanders as now. We eat the same kinds of fruits; and would I could say labor with the same zeal, as great faith, and see the same results in the conversion of souls! The church here is small, having less than twenty members. They have had several different preachers here, but no settled pastor. When I passed through here two years and a half ago, our Hohannes was laboring here as teacher and preacher. All were so glad to see him when he passed through on Friday; I think that within the five or six hours he spent here he saw every one of his little flock, — all that the cholera had spared, for several were taken away by it last year. Now they have as a preacher a young man of the seminary, who is married, and has his wife and child with him. He and his family are now absent for a two or three weeks' visit with a neighboring preacher; and his little flock are without a leader. We are settled in the chapel, which is very comfortable. A cool sea-breeze blows all the afternoon, and the mornings are very delightful. Nearly all the women came to see us on Friday. On Saturday, after a good night's sleep from which none of us waked between nine and five, pieced out by a nap after breakfast, I felt satisfied, and was ready for work. We visited nearly all the Protestant houses. One home we found a good deal disturbed. A daughter was engaged some time ago to an Armenian, and would have been married, had not the priest required the girl to be baptized, and partake of the Lord's Supper in the Armenian church, for her purification, before he would perform the ceremony. The parents could not consent to that: so they are waiting. I tried hard to persuade them to improve the opportunity now open to break the engagement, and save the girl from the darkness and ignorance into which they were about to plunge her. If the priest persists in requiring these rites, they will not give her

in marriage; but, if he allows the ceremony to proceed in the ordinary way, they will give her up.

Such cases are too common in Aintab and in all this region. I believe some parents would give their daughters in marriage, even if they knew it would prove their souls' ruin. "What can we do?" they say. "No Protestants come for our daughters: we are obliged to do so."

Yesterday, as there was no preacher to lead the services, I selected as a subject, "The Early Church." (Acts ii. 37.) A young teacher from Aintab, who was in the city, instructed the men, while I talked with the women. About forty were present. At noon they met for a prayer-meeting, and we taught the children a new hymn.

To-day we have visited other houses; and I find a little encouragement in their willingness to begin to read the Bible. Some who can read are not using the precious book at all. One woman has been in since I began writing. I read to her from Moody's sermons the story of the boy who, when dying, said to his father, "I will go right to Jesus, and tell him how, from my childhood, you have tried to lead me to Christ." She has a boy twelve years old, and the story seemed to affect her a great deal; and, though she is not a church-member, she promised to go home, and kneel in prayer, and wait for a quickening by the Holy Spirit. She also promised to read daily a few verses from the Bible, and to think about what she read. She said she would come to-morrow, and tell me how it was with her. I have prayed God to give me many souls on this tour; and I feel, as I never felt before, the preciousness of souls. But I need grace and faith more abundantly. Are you praying for me, I wonder? Don't forget me one day; for you do not know when most I am in need. This part of the field has not been worked by a missionary lady for more than three years. Visits have been short,—generally only for a single night, when passing through the city.

Mennoosh, Pepe, and Iskoohee are away: so I am keeping guard, and receiving all who call. An interesting company of little children have been here all day. All are Armenians. One or two were here yesterday when we sang. At first they were very shy; but at last they came to us, or we went close to them, and read them a story. To-day they came with more little ones, and told their names. They were here at prayers, before our breakfast, but sat quietly, and listened. One says she belongs to the "drunk-

ard's family;" another, to the "silversmith's family." I called them around me, and showed them some "Child's Papers," telling them about the pictures. They were very much pleased, and were very careful not to tear or soil them. Then I told them to run away and play while I wrote my letter. Off they went good-naturedly, but were soon back again to tell their childish grievances and pleasures, as if I were their mother. They are bright, pretty children; and I hope to plant some seeds of truth in their hearts. . . .

I just heard a wedding sound in the street, and wonder if it is that of the girl of whom I have written. She is to be married to-night, I am told. The man bribed the priest to marry him without the purifying rites of baptism and the Lord's Supper.

EXAMINATIONS OF THE SCHOOLS IN MARASH.

BY MRS. COFFING.

ON Tuesday, June 27, the first primary schools, four of them, came together for their examinations. It was to last but two hours: yet it was a great thing for these little men and women. They were to stand up in the presence of the committee and others, and prove that they and their teachers had not been idle the last eight months.

These four schools had a hundred and seventy-four scholars. Of these about one-half had never been in school before; the others attended more or less the year before, but very few of them really knew their letters when the fall term commenced. In order to receive a certificate from this to the second grade, every scholar must be able to read well in the Second Reader or the Bible; he must be well versed in the outline-map of Asia, and able to repeat the names of the books of the Bible, with the Ten Commandments; he must read any combination of figures up to a thousand and five hundred, and the letters of the alphabet as numbers up to a hundred and fifty; and must have gone through the small arithmetic (it is reviewed in the next school), which contains the various tables of addition, subtraction, &c.

Fifty-four scholars received such certificates, tied up with a bit of blue ribbon, and went home with bright faces and happy hearts, having passed the first crisis in their lives successfully. But there were three little ones for whom my heart ached. They were of

the first class, but too backward to receive the reward. We had told them it was doubtful; but they never entertained the doubt, and till the last moment expected to receive what the rest did. How they cried when they did not!

Wednesday, 28th, the second primary schools were examined. These were two, with one hundred and sixteen scholars. Seventy-eight received certificates from this to the first grade of the middle schools. When examinations were over this day, we found a number of the scholars crying. They had unrolled their certificates, and found the number therein less than eight. Heretofore, when a scholar's standing was not pretty well up, we have put him back; and he has been obliged to stay in the same grade another year. The scholars thus put back are of three kinds: 1st, Those who are bright, but so full of mischief they cannot find time for their lessons: these always give us a great deal of trouble when put back, for they know too much for the class they are in, and are not only idle themselves, but prevent others from studying. 2d, Those whose parents detain them at home so much they are always behind, and fill up our primary schools. 3d, Those who really try, and whose parents do all they can to help them, but who have not mind enough to understand the subjects: for this class we are willing to do much; and some of them, with double time, come out pretty fair; but there are others who are so dull that it is wasting time and money to retain them.

What were we to do with such scholars? If we did not give them the certificate, they would stay and stay on in the schools. To give them such an one as we gave the good scholars, was to tarnish the reputation of our school for scholarship; but, by giving the standard thus in the certificates, we hope to increase the diligence of the first class, wake up the parents of the second, and in time get rid of the third class, and at the same time save the reputation of our school; for, if any one complains of our graduating mere sticks, we can refer them to the marks on the certificates. But we had no idea that the scholars would feel badly about the low marks. It was a hopeful sign, that those who felt worst were of the first class. Some who had been marked no lower than seven were quite heart-broken, and ashamed to show their certificates, or take them to their parents.

Thursday the boys' high school was examined, or, rather, the first class of it. There were but nineteen scholars in this school. The class was examined in geometry, natural philosophy, and Eng-

lish, and did credit to themselves and teacher. They have another year's study in this school.

Friday the middle schools were examined. The first grade had sixty-seven scholars, and twenty-five of them received certificates to the next grade. The second middle school had forty-two scholars. The first class was examined in Armenian grammar, geography, physiology, and the Acts of the Apostles. This school, like all below it, is composed of both boys and girls; but the eleven graduates were all girls, one of them being Rahel. She now goes from us to try her skill in teaching. I have no doubt she is a Christian; but she will have much to try her in her own father's house, and much reproach to bear from her own townspeople. She will commence teaching the last of October. Will you not pray for her and her seven classmates who are to teach this year for the first time?

INDIA.

EXTRACT FROM MISS TAYLOR'S LETTER.

MANDAPASALAI, Aug. 26, 1876.

THERE are twenty-four girls in school this year. One of the new ones is about sixteen or seventeen, and is betrothed to a Christian catechist. She will leave school in March or December next year, according to her progress in reading. She is learning very fast. I do not put her in the examination classes, because I want her to progress as fast as possible in the most necessary things. She is very handy with her needle, and is improving in her manners also.

There is also a married couple in school, — Abraham, from Perioor, and his wife Sarah. I like her very much. She is pretty, very bright, and *sensible*. She is also learning fast. She attends during all the school hours, in spite of her housework; and, out of school-hours her hair is always smooth, and nicely put up. Abraham had been in school before, so he is now in the Fourth Standard. He thought the allowance of four rupees too small; but I told him that was all I could give, and if he was anxious to stay, and wanted more money, he must work for it. After talking with him a little he consented; and for two months he has been digging for Mr. Howland, out of school-hours. I like the spirit that they both manifest.

Savuntarum, who has been in school four years, must leave after a few months. But she is a very decided character, and they say her mother will not be able to marry her to a heathen. When her older sister, who had been in school two years, — a girl without much decision, — was married to a heathen, Savuntarum was greatly disgusted; said, "What kind of business is this?" She would not attend the feast, but staid at home, and ate cold food. Last vacation she refused to be married to a heathen. I think she is a real Christian. She is one of the three who united with the church last year.

A nice Shanar girl, who has been in school four years, will in December go back to her home in Pastor Eames's village. She reads stories from the Bible to her friends during vacations, and is a good girl; but I do not think she is a Christian. I want you to pray for her.

I take four small papers for the school, — "The Missionary Gleaner," "The South Travancore Messenger," "The Sunday-School Magazine," and the "Paliar Tesan," from Jaffna. After the two schools have read them, I distribute them among the catechists' wives and former pupils. I have opportunities of work among the women, as they come to visit their children in school.

Home Department.

WHAT OUR AUXILIARIES SAY.

As our year draws towards its close, and reports begin to come in, our hearts are touched and warmed by the earnest and joyful words we receive from our auxiliaries. We feel as if we wanted to print them *all*; but, since that is impossible, we snatch a sentence here and there, hoping that others may be encouraged to take up the glad refrain, "Oh, give thanks unto the Lord, make known his deeds among the people!"

Rockford, Ill., says, "Our annual meeting this afternoon proved a *good* meeting; and I write you about it, for I know your heart will be made glad. . . . According to the report, we were deficient ninety-two dollars in the salary of our missionary. One lady asked if we could not raise the money then and there, offering

fifteen dollars towards it. Another followed by pledging twelve, others five, others three, others two, and still others one, till only about five dollars were lacking; and I believe that will be made up before the close of the week. After these pledges were given, we rose, and sang the doxology, 'Praise God, from whom all blessings flow,' with full hearts. We went into that place of meeting with anxious thoughts: we came out feeling that we should never distrust again."

The secretary of Owosso, Mich., writes, "We are pleased to state that there is a feeling of deeper interest and more general intelligence in our church, regarding this great work, than ever before. The amount of our pledge to the Woman's Board of Missions for the Interior this year is one hundred dollars, an increase of forty dollars, nearly all of which is raised, and we hope to make up the remainder in the next two weeks. We all feel like thanking our heavenly Father for the past year's success, taking courage, and going forward."

This from Ripon, Wis.: "With thankful hearts we present our yearly offering, feeling grateful to God that we are permitted to kindle and sustain the fire of gospel love on one of the hilltops of Zion. . . . While the attendance at our monthly meetings is quite small, our camp-fire has never gone out; and some are ever present to trim the lamp, and to offer incense unto the God of missions.

"We have reporters for ten mission-fields, whose reports are always interesting. The Woman's Missionary Convention of Winnebago District met with our society, December, 1875. It was a meeting of more than ordinary interest. The churches were represented by delegates whose reports showed that the great North-west is girding herself to the work.

"Our anniversary meeting, occurring soon after the meeting of the Board of Missions, is a marked feature of our work, and always calls out a full house. It follows, and is distinct from, our annual meeting. We consider it very important, and would recommend it to other bands, as Christians from other churches prize these meetings too. If possible, we like to secure a missionary to be present."

Tallmadge, O.: "Our work for the year has been on the increase: meetings have been well attended, donations larger than last year. For the past two years we have had meetings but once in three months: this year we have again tried our first plan of meeting every month, and find the interest has been much better."

Raisinville, Mich.: "When our society was organized a year ago, there were but four who were willing to take hold of the

work; and they had to constitute the officers. Now we have seventeen members. We shall persevere, for it is a good work. I do think the Lord is blessing those engaged in it."

One from the Far West, accompanying a large centennial offering, says, "As we have tried in a measure to follow the teachings of our text for the year, which is, 'But to do good, and to communicate, forget not; for with such sacrifices God is well pleased,' shall we not add this one for the coming year?—'Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'"

How many of these dear friends say they are "encouraged"! How many times are the words "grateful" and "privilege" and "joy" used in these reports! And if the authors of those books could see how many times the reports say, "We took a special subscription, and bought 'Romance of Missions,' and have found it very helpful;" or, "'Twenty Years among the Mexicans' has been read in our society with great interest,"—they would feel that their weary hours of work with pen and brain had not been wasted.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM SEPT. 15 TO OCT. 16, 1876.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.			
<i>Akron.</i> —Aux.,	\$10 00	<i>Plain.</i> —Mrs. Philetta Minton, a centennial offering,	\$1 00
<i>Alexandria.</i> —Aux.,	12 00	<i>Pittsfield.</i> —Aux., for pupil in Mrs. Coffing's school, and to const. Mrs. D. L. Baldwin L. M.,	25 00
<i>Atwater.</i> —Aux.,	18 23	<i>Tallmadge.</i> —Aux.,	31 00
<i>Cincinnati.</i> —Aux., of 7th-st. Cong. Ch., for Bible-reader at Sis,	45 00	<i>Wanseeon.</i> —Aux., for Miss Collins, \$10; remainder for centennial fund,	14 00
<i>Columbus.</i> —1st Cong. Ch., Aux., \$7.97; "Cheerful Givers," \$18.80; High-st. Ch., Aux., \$12.00,	38 77	<i>Wellington.</i> —Aux., for cent. fund, \$35; "Mite Gleaners," \$7,	\$42 00
<i>Conneaut.</i> —Aux., for salary of Miss Whipple,	50 00		
<i>Edinburg.</i> —Aux.,	30 00	Total,	\$528 03
<i>Elyria.</i> —Aux., for salary of Miss Maltbie, \$64.56; — by Miss Williams of Marash, "for something that would not be but for this," \$45,	109 56		
<i>Mount Vernon.</i> —Young Ladies' Miss. Circle, for Mrs. Mumford's tours,	16 50		
<i>Oberlin.</i> —Aux., for Mrs. Mumford's salary,	75 00		
<i>Painesville.</i> —Lake Erie Sem., toward redeeming pledges,	10 00		
		INDIANA.	
		<i>Angola.</i> —Aux.,	\$3 50
		<i>Indianapolis.</i> —Mayflower Ch. Aux.,	7 75
		<i>Michigan City.</i> —Aux., \$38.34; Juv. Soc., \$1.66,	40 00
		Total,	\$51 25

MICHIGAN.

<i>Adrian.</i> — Mrs. Comstock, for centennial fund,	\$6 30
<i>Chelsea.</i> — Aux.,	11 00
<i>Church's Corners.</i> — Aux., for missionary children, including \$2.50 from "Cheerful Givers,"	10 00
<i>Clinton.</i> — Aux., centennial offerings,	21 60
<i>Detroit.</i> — 1st Ch., Aux., for Mrs. Coffing's salary, \$75; centennial offerings, \$10; Sunbeam Band, for school at Battalagundu, \$10; Woodward-ave. Ch., for Mrs. Coffing, \$25,	120 00
<i>Franklin.</i> — Aux., for cent. fund,	8 70
<i>Grand Rapids.</i> — Aux., for Bible-reader in Nicomedia,	23 00
<i>Le Roy.</i> — Aux., for Miss Spencer,	5 20
<i>Livonia and Nankin.</i> — Aux.,	1 00
<i>Memphis.</i> — Aux., of wh. Mrs. Wm. Russell, \$5,	10 00
<i>Monroe.</i> — Aux., a cent. offering,	5 00
<i>Muskegan.</i> — Aux.,	27 00
<i>New Baltimore.</i> — Aux.,	12 00
<i>North Adams.</i> — Aux., of wh. \$7 is for cent. fund,	12 50
<i>Oakwood.</i> — Aux., for Miss Pinkerton,	5 00
<i>Orion.</i> — Aux., for Miss Pinkerton,	2 00
<i>Owosso.</i> — Aux., \$3.75; "Ready Helpers," \$6.86; all for Miss Spencer,	10 61
<i>Port Huron.</i> — Aux., for Miss Pinkerton,	45 53
<i>Port Sanilac.</i> — Aux., \$2.68; Lake Shore Miss. Band, \$2.32; for Miss Pinkerton,	5 00
<i>Royal Oak.</i> — Aux., for Miss Pinkerton,	5 00
<i>South Boston.</i> — Aux.,	7 00
<i>Stanton.</i> — Aux., for Bridgman school,	5 00
<i>Utica.</i> — Aux., for Erzroom school, \$6; "Busy Gleaners," for Miss Pinkerton, \$5.50,	11 50
Total,	\$369 94

ILLINOIS.

<i>Aurora.</i> — 1st Ch., Aux.,	\$10 00
<i>Batavia.</i> — Aux.,	25 00
<i>Bloomington.</i> — Aux., \$7; Miss Rankin, cent. offering, \$1,	8 00
<i>Canton.</i> — Aux., for Miss Barrows's teacher, \$24.50; a thank-offering for cent. fund, \$20,	44 50
<i>Champaign.</i> — Aux., for Samokov school,	10 00
<i>Chesterfield.</i> — Aux., of wh. \$5 is cent. offering,	15 00
<i>Chicago.</i> — Union Park Ch., Aux., \$62.75; 1st Ch., Aux., of wh. \$10 from a friend for miss. children, and \$4 cent. offerings, \$80.40; Plymouth Ch., Aux., \$34.25; "Workers for Jesus," \$10; Leavitt-st. Ch., Aux., to	

const. Mrs. Frank Gould and Mrs. John E. Whittlesey L. M.'s, \$50; 47th-st. Ch., of wh. \$7 are cent. offerings and \$4.50 completes share in Health Retreat, \$26.35,	\$263 75
<i>Danvers.</i> — Aux.,	9 00
<i>Dover.</i> — Ladies of Cong. Ch., centennial offerings,	20 00
<i>Farmington.</i> — Aux., of wh. for miss. children, \$20; Health Retreat, \$10; Japan paper, \$10,	75 00
<i>Galesburg.</i> — 1st Cong. Ch., Aux., \$38.75; "Philergian Soc.," \$25,	63 75
<i>Godfrey.</i> — Mrs. B. Godfrey, cent. offering,	1 00
<i>Huntley.</i> — Aux.,	20 40
<i>Kewanee.</i> — Aux., for Kalutka at Samokov,	20 00
<i>Lisbon.</i> — Aux.,	20 00
<i>Lyonsville.</i> — Ladies of Cong. Ch.,	6 00
<i>Naperville.</i> — Aux., \$32.85; "Willing Workers," \$19.15; of the whole amount \$25 for cent. fund, remainder for Miss Dudley,	52 00
<i>Oneida.</i> — Miss C. B. Chamberlain,	5 00
<i>Ontario.</i> — Aux., for pupil in Bridgman School, and with prev. cont. to const. Mrs. Mary Ann Melton L. M.,	15 00
<i>Ottawa.</i> — Aux., \$10; Mrs. R. P. Bascom, \$5,	15 00
<i>Payson.</i> — Aux., with prev. cont. to const. Mrs. Hattie Kay L. M.,	23 00
<i>Plainfield.</i> — Aux.,	21 00
<i>Port Byron.</i> — Aux.,	7 00
<i>Ridgefield.</i> — Centennial offerings, from Mrs. J. H. Dixon, Willie and Mattie, for Health Retreat,	3 00
<i>Rockford.</i> — 1st Ch., Aux., \$89.35; 2d Ch., Aux., \$282.33; all for Miss Diamant,	371 68
<i>Sycamore.</i> — Aux.,	40 00
<i>Waverly.</i> — Aux., for Miss Evans,	21 50
<i>Wheaton.</i> — Aux., of wh. \$31.50 is a cent. offering,	42 00
Total,	\$1,227 58

WISCONSIN.

<i>Baraboo.</i> — Aux.,	10 80
<i>Bloomington.</i> — Aux.,	11 00
<i>Brodhead.</i> — Aux., \$5; Miss. Circle, for Health Retreat,	10 00
<i>Clinton.</i> — Cong. S. S., for Bridgman School,	13 90
<i>East Troy.</i> — "A few ladies,"	3 00
<i>Eau Claire.</i> — Aux., for Mrs. Curtis's salary, and to const. Mrs. David Parker L. M.,	25 00
<i>Elkhorn.</i> — Aux.,	3 00
<i>Fort Atkinson.</i> — Aux.,	18 00
<i>Fort Howard.</i> — Aux.,	15 00
<i>Madison.</i> — Aux., for schools in Caesarea,	42 00
<i>Menasha.</i> — Aux., to const. Mrs.	

James Ladd L. M., \$22 centennial offerings,	\$32 00
<i>Milwaukee.</i> — Spring-st. Ch., Aux., for teacher at Manissa, \$50; "A friend of Mrs. Andrus," for Health Retreat at Mardin, \$10; proceeds of last knitting of an aged Christian, \$1; Mission Band, \$139,	200 00
<i>Oconomowoc.</i> — Aux.,	5 00
<i>Ripon.</i> — Aux., of wh. \$10 is for miss. children,	60 00
<i>Waukesha.</i> — Aux., of wh. \$18 are for cent. fund, and \$10 from S. S. for miss. children,	28 00
— A friend for "home expenses,"	5 00
Fern-leaves,	2 00
Total,	\$488 70

IOWA.

<i>Anamosa.</i> — Aux., for Miss Barrows's outfit, \$19.50; "Penny Gatherers," 50 cts.,	20 00
<i>Clinton.</i> — Aux.,	4 76
<i>Davenport.</i> — Aux., for Health Retreat, \$10; centennial dollar offerings, \$3,	13 00
<i>Denmark.</i> — Aux., to const. Mrs. Charles Swift L. M.,	28 00
<i>Fairfax.</i> — Aux.,	6 78
<i>Fairfield.</i> — Aux.,	14 75
<i>Gilman.</i> — Aux., for Miss Pinkerton's salary, of wh. \$1 is from colored pupil of Miss P.,	8 30
<i>Grinnell.</i> — Aux., of wh. \$7 is for cent. fund, remainder for Miss Hillis, \$71; a friend for cent. fund, \$15; M. C., \$1,	87 00
<i>Iowa City.</i> — Aux., for Miss Hillis, and to const. Mrs. Mary S. Thacher and Mrs. M. E. Hebard L. M.'s, \$50; cent. offering for Health Retreat, \$10,	60 00
<i>Lansing.</i> — Aux.,	23 50
<i>Lansing Ridge.</i> — Ladies' Cent Soc. of German Cong. Ch.,	5 00
<i>Lyons.</i> — Aux., for Miss Day's salary,	35 00
<i>McGregor.</i> — Aux.,	4 94
<i>Mount Pleasant.</i> — Aux., for Health Retreat,	12 00
<i>Ogden.</i> — Aux., of wh. \$1 is from savings bank of Allie Jewell, "Gone to live with Jesus,"	18 00
<i>Osage.</i> — Aux.,	5 00
<i>Polk City.</i> — Aux., \$11; Buds of Promise, \$2.70,	13 70
<i>Sibley.</i> — A friend for village schools near Harpoot,	5 00
<i>Tabor.</i> — Aux., of wh. \$50 is for cent. fund, and with prev. contrib. to const. Mrs. Samuel Rossiter, Mrs. Lucretia W. Smith, and Mrs. Walter Wright L. M.'s,	55 00
<i>Traer.</i> — Aux., \$32.50; cent. offering for miss. children, from A. M. B., \$5.00,	37 50
Total,	\$457 23

MINNESOTA.

<i>Austin.</i> — Aux., for Miss Barrows,	\$20 00
<i>Duluth.</i> — "A few friends,"	1 00
<i>Hamilton.</i> — Aux.,	6 00
<i>Minneapolis.</i> — Plymouth Ch., Aux., \$75; 1st Cong. Ch., Aux., \$20,	95 00
<i>Rochester.</i> — Aux., with prev. cont., to const. Mrs. N. C. Chapin L. M.,	17 50
<i>Spring Valley.</i> — Aux.,	3 85
<i>St. Paul.</i> — Plymouth Ch., Aux., for Miss Barrows,	25 00
<i>Worthington.</i> — Aux.,	7 50
Total,	\$175 85

KANSAS.

<i>Arkansas City.</i> — Martha E. Green,	\$5 00
Total,	\$5 00

NEBRASKA.

<i>Ashland.</i> — Prairie Gleaners,	\$18 50
<i>Blair.</i> — Mrs. Tingley,	5 00
<i>Camp Creek.</i> — Ladies of Cong. Ch.,	1 50
<i>Columbus.</i> — Aux.,	1 25
<i>Fontenelle.</i> — Mrs. Bisbee,	1 00
<i>Nebraska City.</i> — Aux.,	4 00
Total,	\$31 25

DAKOTA.

<i>Yankton.</i> — Aux., of wh. \$20.35 are cent. offerings; and \$25 from Mrs. S. F. Ward, to const. Mrs. Della Warner L. M., \$65.72; Willing Hearts, \$3.50,	69 22
Total,	\$69 22

COLORADO.

<i>Denver.</i> — Monument Society,	\$8 00
Total,	\$8 00

CALIFORNIA.

Woman's Board of Missions of the Pacific,	\$775 66
Total,	\$775 66

PENNSYLVANIA.

Corry,	\$1 00
Total,	\$1 00

CANADA.

<i>London.</i> — Aux., for Manissa School,	\$50 00
Total,	\$50 00

MISCELLANEOUS.

Sale of Envelopes and Pamphlets	\$2 90
Total,	\$4,241 66

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Life and Light for Woman

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